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ISSUED MONTHLY.

VOL. 40 NO. 3

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OCT 31 1916

THE

MISSIONARY LINK

FOR THE

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS

MARCH, 1909

ADDRESS.—MISSIONARY LINK, ROOM 67, BIBLE HOUSE, NEW YORK

SUBSCRIPTION, 50CTS. PER ANNUM

Entered as second-class matter at the New York, N. Y., Post Office, 1896

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THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society" is issued monthly. Subscription, 50c. a year. Life members will receive the "Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and Incorporated in New York, February 1, 1861.

Entered according to Act of Congress in the year 1878 by the "WOMAN'S UNION MISSIONARY SOCIETY," in the Office of the Librarian of Congress at Washington.

THE MISSIONARY LINK

VOL. XL. MARCH, 1909 No. 3

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

THE "historian will record nothing more marvelous than the awakening of the women of China." At the beginning of this century, education was the right of no Chinese woman and the privilege of few. The ancient wise men of China used to say, "For a woman to be without ability, is her virtue." The modern wise men are saying: "Take the bandages from the feet of our women, and the veils from the eyes of their understanding. Let them be our companions; let them be fitted to carry out their duties as wives and mothers." The ancient Empire, which has so long faced the past, now faces a future bright with possibilities and yet beset with dangers, and no path so full of perils as that upon which the new woman of China now seeks to set her emancipated feet.

IN a paper read at a recent Bombay Missionary Conference, we find that "The Christian Literature Society for India was founded in London fifty years ago. One of its tasks is the supply of Christian literature in English, as that is now one of the vernaculars of India, and though the number of those who speak it is only 883,000, their exceptional position and influence in the country, give the literature produced in English an exceptional importance. In Christian literature we have an educational institution, capable of indefinite expansion, and one in which every missionary and every educated Indian may take a share. The multiplication of English newspapers and magazines is a sign of the times in India, known to every one who is awake to what is happening round him."

A LEADING educated orthodox Hindu in a recent lecture, delivered to his fellow Hindus, said: "How can we be blind to the greatness, the unrivaled splendor of Jesus Christ? Behind the British Empire and all European powers lies the single great personality, the greatest of all known to us, of Jesus Christ. He lives in Europe and America, in Asia and Africa, as King and Guide and Teacher. He lives in our midst. He seeks to revivify religion in India. We owe everything, even this deep yearning toward our own ancient Hinduism, to Christianity."

IT has been found most difficult to prevent Child Betrothals in India among Christian converts. Missionaries have been distressed by the fact that the custom of child betrothals was not readily given up by the new Christians. The influence exerted by relatives who were yet not Christians, coupled with the fact that the missionaries were not able to state that child betrothals were forbidden by the Scriptures, made it particularly difficult to break down this custom. An address to Indian Christians has been issued, in which is set forth as strongly as possible, our modern Christian ideas on the whole subject of betrothal, and marriage.

AN important anniversary has recently been celebrated in Bombay. A century and a quarter ago, was consecrated the first Parsee fire-temple of the most sacred order in Bombay. Till 1765 this was the only fire-temple of the Parsees in India; but in that year another was consecrated in Navsari, the headquarters of the priesthood. This fire-temple is in the heart of the native town.

FÄTEHPUR NATIVE WORKERS IN THE RESCUE MISSION, ORGANIZED IN 1907

IN EASTERN LANDS.

INDIA—FÄTEHPUR.

AN OPENING DAY.

By MISS ADELINE W. OWEN.

ABOUT a mile from our Missionary Compound lies the city of Fätehpur, in which dwell nineteen thousand souls. As one drives through its winding streets and sees its tumble-down mud houses, its quaint and ancient little temples and picturesque bits of wall overhung by beautiful shade trees, and perceives the inertia of its inhabitants, one is impressed that it is a city asleep, unconscious of any call to anything higher than the comfort or necessity of the present moment. All around this grey, sleeping city lie hundreds of little villages. Within a radius of ten miles there are five hundred of them. In all this region, peopled by over two hundred thousand souls, only our Union Society's representatives are carrying the Gospel of Jesus the Saviour, to the women.

Our new Dispensary is, even now, in the process of building on the edge of the city toward our Mission Home, at a splendidly strategic point opposite the fork of two main *pakka* highways. From it, we hope and pray that healing may go forth both for body and soul, to many, many who are in His sight even more than in ours, poor and destitute. Our one desire is, that the Great Physician shall be in every detail of our work, very literally, our chief of staff.

But how can the people in these villages eight or more miles away, be reached? This was a problem which has from the first confronted us. Lately we took the first step toward reaching some of them.

A new horse has come into our possession recently and had her maiden trip into the district. Dr. Mary McKenzie came from Cawnpore the evening before, and after a good night's rest, we set out at 7.30 A. M., taking two Indian assistants with us. Ghásipur was our destination, eight miles away. The sunlight lay over the landscape like a

mantle of gold, and the large trees, which in certain sections arch well over the beautiful road, shielded us from the heat and strong sunlight by their grateful shade.

We passed through some small villages, being pleasantly greeted by the villagers, and finally reached Ghásipur. Here about a dozen boys immediately surrounded us. Some of these could read either Urdu or Hindi, and seemed greatly pleased to receive the tracts we gave to them. After walking a short distance, we saw a sick man lying on a veranda and some others surrounded him. They readily responded to the doctor's offer of medicine, and for a short time she was very busy with her first patient. A crowd of about fifty quickly gathered, and were elbowing each other to get a look at the white Miss *Sáhibs* and watch their performances. In a quiet moment I whispered to our Bible-woman Chanda, "Tell them the story of Jesus." She at once stood where all could see her, and told them the wonderful love of the Saviour, singing it first in a *bhajan* and then explaining the meaning of her hymn, in a simple, strong, direct way, that gripped the attention of her listeners, and aroused interested comments from some of them.

Another patient was in a house opposite, and in a *zenana* a little distance farther on, we found a sick woman and several children who needed Dr. Mary McKenzie's help. There, also, Chanda had a chance to give a ringing message to about twenty women and children. One woman left in displeasure, but the others listened attentively. Other sick and afflicted ones were waiting outside, and our morning fled all too quickly. The people really gave us a glad welcome. They had been somewhat prepared for our coming by a visit from Miss Todd and two workers the previous week, but their decidedly friendly attitude was a real answer to prayer, for which we are thankful to God.

We hope to visit Ghásipur at least once a week, and open a village Dispensary there. Other outlying villages also want us to come to them in the same way. The building of our new Dispensary has been started, and, at last we can say that the Union Medical Mission Work of the Fätehpur district has been opened. The outlook for work all about us is just as large as we can possibly grasp, even in a mental picture.

Do, dear friends, help us, by definite, persistent, faithful prayer. Then if you wish to further identify yourselves with this work for women and children who know not Jesus, our Saviour, remember that the work can only grow and be sustained while growing, as it is supported from home. Medicines and Ward-supplies and nurses' support all require money. Gifts of cotton, gauze, adhesive plaster, rubber-sheeting, a piece of rather fine "Indian Head," for doctors' operating gowns, and single unbleached sheets and pillowcases for a little Ward in the Dispensary, will all be practical, direct ways of helping in this part of our Lord's work. We look for your co-operation in this, since we are all "workers together with Him."

CALCUTTA.

IN INDIAN VILLAGES.

By Miss E. M. Saker.

I HAVE been journeying by train and steamer in this land of long distances. Shall I remind you of India's need of the Gospel, and of the dearth of workers? If you travel, not alone seeing the wonderful beauties of nature in this land so fair, but with an understanding heart, you would be struck with the absence of life, for as the train rushes on, mile after mile, not a human being appears in sight. The initiated know that every clump of trees in the vast plains of rice fields in Bengal hides a village, and life and death are waging their unequal strife in every one. The Lord of Life is unknown even by name in the large majority of these villages.

Would you like to do a day's work among them? We will start at 5 A. M., hire a boat over night, and cross the wide stream and land on the farther shore. Everything is quiet in the early morning; only the crows disturb the restfulness by their chatter. We must begin our walk, for the sun will be powerful enough before we reach the shelter of the trees. Between the river and these trees, stretches a mile or more of rice fields, which in the dry season is rough, stubble land. In the rainy season it is covered with water and fresh green stalks of rice rise a foot above it.

Embankments of earth form pathways to the villages and by these we walk. Here is a cutting for the water to find exit. A bridge? No; a bamboo is thrown down, and the accustomed bare feet of the natives cross, as easily as they tread terra-firma. We have brought a boatman with us, and he hails a workman in a field near by. These men hold a stick on either side of us which we clutch as if we were already in the water below us, and we safely cross and think we have done an exploit.

As we approach the trees, we see through

the foliage the brown glint of thatched roofs and soon on our right a house appears. Shall we turn down the narrow footpath to it? No! We will seek a larger house with more prospect of a congregation, but even as we decide, a little girl steps out from the house-shadow, and running towards us shouts, *"Mem Sahib* come!" We stand astonished as the child clasps our hands fondly, saying, "Have you come to start a Christian Endeavor Band in our village? I do hope you have. We have not any." This was our greeting on entering a village, far away from every Missionary Station, and we waited in astonished eagerness to know what the child meant. She explained how she had been on a visit to relatives in Barisal—(one of the places I have visited this week)—and went with her cousins to the Mission School, and attended the heathen children's Christian Endeavor meetings, and she sang jubilantly to us, "We are the Lord Jesus Christ's Endeavor Band." How she pleaded with us to form a Band there! What could we do but preach the story of Jesus from house to house. Has anyone ever preached in that village? It is not likely, as evangelists are too few, and villages too numerous for a second visit to distant places.

Let us go to another house. The mother came to greet us. She looked surprised, but veiled this feeling under a cloak of politeness. We expressed a wish to sit down and she spread a mat and placed on it two small slabs of wood. We asked if she had no companion, no women in the Home? She replied, "Only a son's bride." We asked to see her, but she explained that she was a very ill-tempered girl, and gave a great deal of trouble. The Indian proverb says "A mother-in-law is a tigress," but when the young girl of about thirteen or fourteen appeared with a heavy scowl upon her face, we imagine that the fault may not always lie with the mother-in-law. Both need to hear and understand the Gospel story, so beginning with a hymn which interested them, we spoke of the ruin wrought by sin upon our world, and how only the Creator can recreate what has been marred. Can they grasp the meaning of the life sacrificed for them? We say this over and over again that it may lodge in the memory, and leave a Gospel in the village with any who can read, and after visiting several houses pass on.

Half a mile of rough walking, and the presence of fowls on the border of a circle, warns us that we are entering a Mohammedan village, for fowls are unclean to Hindus. There is a look of prosperity about the village. The houses are well built, the clearings, where the oxen tread the corn, are well beaten and hardened. The women leave at our approach, but men came and ordered them to be civil to their guests. The women stared, made remarks to one another, laughed when we spoke or sang, and asked ridiculous questions when we hoped that they were listening. Their language is a mixture of Hindi and Bengali. Very few Mohammedans can read, but we left one or two "Mussulman Bengali" Gospels.

In another Hindu village we breathed more hopefully. We met some boys, and the news spread that white ladies are about. As we entered a Compound that looked prosperous, a young man accosted us in good English: "Madam, what do you want in our village?" "We have come to preach the Gospel." "Then you are Missionaries. I should like you to visit our house; in an hour's time I will come for you." We followed him to a large house and were ushered through several rooms to a hall, where in rows, orderly as a church service, were a multitude of women, young and old. Their *saris* were drawn over their heads. Some elderly women seemed unabashed and showed their faces. The younger women with bowed heads were closely covered, only one eye gave a frightened, eager glance to the strangers. The young man had drilled them into silence and stood not far off to see and hear if all was well. An hour passed in singing and explanation. It was a wonderful opportunity, for this was a wedding party. The wedding festivities were over, the guests from long distances were returning home. When the meeting closed every tongue was loosed. We stood and gazed upon the crowd. Creeping forward among the now standing women came two young closely veiled *bos.* We stooped to them to hear their whispered words, as one clung to the other: "When we go home what must we do to show we love your Jesus?"

Dear friends, what would you say to such an appeal? Did the angels rejoice in heaven? The moments were few as the young man's voice was heard, "Make way for the ladies," and the silent figures dropped away from us among the chattering crowd. We turned away with hearts full of longing, never to forget the scene! The afternoon was advancing and we must return home by another path and through other villages or hamlets. Pray for more laborers, and more abundant spiritual grace for those now in the field.

PERSONALS.

China: Shanghai—Dr. Mary E. Newell writes: "I wish you could see our Beggar Sunday-school; it is thriving and the children are learning quite rapidly and have decidedly improved in their manners. One small boy even went so far as to tip his cap to me when I met him on the street, and then blushed crimson, and ran off to hide his confusion."

Dr. Elizabeth Reifsnyder writes: "Thanksgiving Day we invited eight of our Chinese assistants to dine with us, some of whom had never taken a foreign meal. A grateful patient gave me two turkeys some weeks before, so that important part of the dinner was provided. Not one of the Chinese had ever eaten turkey and they enjoyed it all, even to our games after dinner.

Japan: Yokohama.—Miss Crosby writes: I send a note enclosing a donation for our school at 212 Bluff. As we have no clue to the name or residence of the donor it should be acknowledged in the MISSIONARY LINK.

I think it was a very beautiful deed to give a handsome donation in that anonymous way, but I wish I could give the thanks of the children who enjoyed the gifts her money purchased directly from our school.

"BOSTON, Nov. 19, 1908.

WOMAN'S UNION MISSION:

"Your MISSIONARY LINK comes to the house I work in. I read about the Japan schools, and I am sending you five dollars to get some small Christmas gifts for the children. Hoping this will reach you safely and in time.

"A FRIEND."

Miss Alward writes: "We have just returned from a country trip which was greatly enjoyed, in spite of two rainy days. There was a more hopeful atmosphere everywhere, and the children did not annoy us, although they followed us in the streets, and we had especially good meetings with them.

"Iida San interprets beautifully for children. putting herself into her talk as though it were her own.

"In Kasukabe the children were specially bright and responsive. Fifty or sixty came to our morning Sunday-school. We talked to them of God's love for us. They could easily explain why we love our parents, but when I asked why their fathers loved them when they were naughty, they were quiet for a time. Then one boy raised his hand and said, 'Because I am his son. The father loves his own.'"

India: Cawnpore—Miss Lillian E. Newton writes: "I have had my first experience in school-cleaning. The orphans did all their work well and very cheerfully. One of them was white-washing beside me and said, 'Miss *Sahibji,* this is our house and school, and it is our place to clean it. Why are you working here for us?' I answered: 'I am glad you feel like that, but as you came and helped us when we cleaned our rooms, so we are helping you now.' One day I found our little Bertha, who has only one arm and one leg, washing windows, and scrubbing the floor. At dark, when the last corner was finished, and the girls stood in front of the school looking back at their work, Miss Beach, Dr. McKenzie, some of the teachers and I, gave three cheers for the Mary A. Merriman School girls! It was just what they needed."

Jhansi.—Miss Fairbank writes: Every Thursday afternoon the nurses of the *Mary S. Ackerman Hoyt Hospital,* and the younger native teachers who live near us, sew for an hour and a half. In this way we prepared a good amount of drawn-work or embroidery sufficient for a *Sale.* Many of the ladies in Jhansi helped us with contributions in cake and candy, and assisted in serving the tables. The proceeds were devoted to furnishing the Nurses' Home which was built for us by the Government.

Miss Morrison, the Superintendent of the nurses, adds: Our sale enabled us to make an attractive and comfortable place of the large room where our nurses have their lectures. We have an organ there also, so that we can use it for prayers and other meetings. We feel we have been amply rewarded for our exertions, and beside it is an advantage to the girls to learn how to do work in which they take a pride. I am glad to say that most of their work is very superior.

Bombay.—Dr. Mary McKenzie writes: We arrived safely January 8th. I cannot leave the grand old ocean without expressing my gratitude for all the comforts with which you provided me. The voyage of six days across the Atlantic brought us against rough seas, but the invigorating breezes gave new life. The days in London passed quickly; one of them spent in visiting St. Bartholomew's Hospital and buying supplies for our new Dispensary at Fätehpur. The S.S. Castalia took us to sunny seas, and when we reached the Red Sea, electric fans and thin clothing were necessary.

HOME NOTES.

FORTY-EIGHTH ANNIVERSARY.

A BRIGHT, propitious winter's day, brought a throng of our loyal friends to our rallying meeting for the year, ready to greet our missionaries from Japan and India.

One feature of our morning session was a stimulating address from Mrs. Wilfred Shaw, of Baltimore, formerly a missionary in Manchuria. Her message, in view of her past experiences, was the marvelous opportunity of the present, when it would seem as if the Lord had committed much of the world's evangelization to the Anglo-Saxon race. She graphically sketched the many so-called "blunders of nations" to be God's wonderful over-ruling of mistakes in the development of His gracious plans, and emphasized our interpretations of events in the light of the Divine command. The financial statement that more money is annually spent in the United States on chewing-gum than on foreign missions naturally brings the criticism that the Church is only playing with her duty.

Miss Pratt, the Evangelist of our mission in Japan and the Superintendent of our Bible School in Yokohama, rehearsed the work of this department for twenty-eight years, since 1888, and gave an outline of the course of study, pursued with satisfactory results. While students were preparing for future work they also engaged in practical demonstrations of its principles in prisons, hospitals and house to house visitation, with marked success following each department. With Miss Pratt we took evangelistic trips and learned her methods in reaching outside districts with teeming remote villages, where triumphs of the Cross were evidenced.

Miss Jun Kido, one of the Japanese assistants who had been trained in our mission, in a few words of appreciation of our work in Japan, bore ample testimony to the success of our labors.

Miss Clara D. Loomis, the principal of our Girls' School at 212 Bluff, Yokohama, gave a short history since 1871 of its thirty-eight years of existence and the effect it had exerted on the womanhood of the present day. She outlined the aims of the school in promoting the true Christian life, and the results seen in an ever-increasing standard for the development of women in the home, the centers of the nation.

Miss Alice E. Wishart, the Superintendent of our mission in Allahabad, India, gave a stimulating account of the Forward Movement recently inaugurated in the *zenanas* and schools of the great city where she labors. Two words expressed the overwhelming situation, *opportunity* and *responsibility*. On the one side the thousands unreached by the Gospel message; and on the other the methods recently introduced to spread it widely. The history of the day schools opened throughout the city, emphasized the vital importance of reaching the children before the hardening effects of idolatry had blighted their young lives. Choice incidents gave light to otherwise a gloomy picture, and left on the hearers the cheering stimulus that our efforts were far-reaching in results.

A statement was made that our Jubilee Fund had now reached $2,424.05. Although this is a hopeful indication of one year's enthusiasm in this direction, much effort is needed to realize the sum necessary to furnish an income for the *Salaries of Missionaries* unsupported by specific contributions.

Women have demonstrated during the past half century what a tremendous force they have become, in the Christianizing of their sex throughout the lands where the light of the Sun of Righteousness has not shone.

Would it not be a disappointment if our Union Society, the pioneer in this Foreign Missionary Movement for Women, could not rise to a fitting exponent of our zeal in the cause, celebrated by our Jubilee in 1910?

Dr. Zwemer has requested us to publish the enclosed:

A TABLE THAT TALKS.

By S. M. ZWEMER, D.D.

A MOTLEY collection of men may be only a mob; the same number of men in order and organized, form an army. It is possible to heap up figures in mob fashion, but also to marshal figures and facts in such orderly array as to produce conviction. It is one thing to call for ten thousand missionaries; it is another to find two hundred and sixty men and women willing and fit to meet the definite calls of the Boards.

The accompanying table of immediate needs on the foreign field talks. It is eloquent with facts and figures that speak louder than mere words. It emphasizes the dearth of missionary candidates, and speaks to those who could go if they would listen.

	Men					Women					
	Ordained Men.	Physicians.	Teachers.	Industrial Superintendents.	Sunday School Organizers.	Bible Teachers and Evangelists.	Physicians.	Nurses.	Kindergartners.	Teachers.	Institutional Managers.
Africa	5	2	..	1	..	..	..	..	..	5	..
Alaska	4	2	..	..	..	..	..	..	..	..	..
Arabia	1	..	..	..	..	..	1	..	..	..	..
Asia Minor	2	..	..	..	..	..	..	2	2	7	.
Assam	1	1	..	..	..	1	..	..	..	3	..
Brazil	..	..	1	..	..	..	..	..	..	..	..
Bulgaria	2	..	..	..	..	..	..	..	..	..	.
Burma	5	1	..	..	..	..	..	..	..	3	1
Ceylon	2	..	..	..	..	..	..	..	..	..	.
China	24	14	8	..	..	6	7	4	2	16	..
Cuba	3	..	..	..	..	..	..	..	..	..	..
Chile	..	..	2	..	..	..	..	..	..	..	..
India	10	3	7	1	1	4	4	1	1	8	..
Japan	22	..	..	..	..	12	..	..	2	8	1
Korea	3	..	1	..	..	..	..	..	..	..	..
Macedonia	1	..	..	..	..	..	..	..	..	..	.
Mexico	5	..	..	..	..	..	..	..	..	..	..
Palestine	..	..	1	..	..	..	..	..	..	..	..
Philippines	..	..	1	..	..	..	..	1	..	..	..
Peru	..	..	..	..	..	..	..	..	..	1	..
Porto Rico	4	..	1	..	..	..	..	..	..	..	.
Siam	1	..	..	..	..	..	..	..	..	..	..
Syria	..	1	..	..	..	..	..	1	..	..	.
Turkey	..	1	..	..	..	..	..	..	1	..	..
United States America	1	..	1	..	..	..	..	..	..	..	..
Miscellaneous	2	1	..	..	..	2	1	..	2	..	..
	98	26	23	2	1	25	13	9	10	51	2

TOTALS.

Men	150
Women	110
	260

1. *The table meets a whole series of objections and difficulties.* The man who fears he cannot stand "*the* climate" has here a choice of every sort of climate, from Alaska to Siam, and from West Africa to East China. Here are opportunities for the preacher and the physician under every kind of flag and civilization, and to every kind of non-Christian religion—Moslems, Buddhists, Hindus, idolaters. Here are places for those who covet a difficult speech, like Arabic or Chinese, and for those with moderate linguistic capacity in Spanish or English. The man or woman who is waiting for a "definite call" can run his fingers down these columns or read over the lists in the last three numbers of *The Intercollegian*, and hear two hundred and sixty Macedonian voices.

2. *The table shows clearly the wide diversities of gift now in demand and the multiform character of present-day evangelism.* Ordained preachers for regular pulpits in large cities or untouched districts are wanted. Men for the work of a bishop or with theological acumen to teach native preachers; teachers of every grade, from kindergarten to applied science; men of business ability and captains of industrial training. When was there a wider, more varied, stronger call for leadership than that offered here?

3. *And the table speaks of urgency.* It is the day of opportunity in every one of the lands on this list. China is in transition. Japan is in the balance. India is in upheaval. There is a Moslem menace in Africa. Unprecedented opportunities are opening in Turkey. The cry from Korea is that of a dead ripe harvest field, while other lands are awaiting plowmen to turn the virgin soil. These doors for the investment of life are open now. The qualified man or woman must enter speedily or that particular door will be closed. They are *immediate needs,* not the needs of future months or future years. Every one of the items in the table is up to date. If it is up to date and you have the missionary spirit, it is up to you. What are you going to do about it?

DOREMUS HALL, 212 BLUFF, YOKOHAMA.

FOR MISSION BANDS.

OUR LAST WEDDING.

By MARY E. TRACY.

WHEN we think of a wedding, the picture which comes to mind is one of rejoicing, where the relatives and friends of the happy pair meet, and vie with one another in good wishes and merry-making. A real Japanese wedding is something very different, and generally no one but the bride and groom, and the two friends who have arranged the match, attend the solemn ceremony.

However, as the Japanese have learned from other nations and foreign customs are creeping in, the wedding ceremony too is changing, and a Christian wedding is a very different thing from the old heathen rite.

Would you like to look with me upon a marriage which took place a few weeks ago, in Kaigan Church, Yokohama?

The bride, O Mitsu San, graduated from our Union School at 212 Bluff last April, and the husband, who was chosen for her by friends of her father, has a good position in one of the large Pacific steamship companies. I wonder how any one of the girls at home would like it, if she were told some day that a husband had been chosen for her, someone whom she might never have seen, and that her wedding would take place in a month or perhaps even in a week or two. Such marriages often turn out very happily here.

The ceremony was set for four o'clock one Saturday afternoon, and we and many of the pupils who had never been to a wedding in their lives, were in the church some time before the bridal party arrived. Who ever knew of anything happening on time in Japan? But we did not mind waiting, for the church looked very pretty, and we were interested in admiring the Japanesy decorations.

On the platform, from which the desk had been removed, were two large gold screens, which made a beautiful background for the Japanese arrangements of pine and bamboo, both trees representing prosperity and long life. Their other great branches stretching across the platform, made a most charming and simple decoration.

At last we heard the well-known notes of the Lohengrin Wedding March, and up one

aisle came the bride, led in by the gentleman who acted as the go-between in arranging the marriage. The bride was dressed in a dull blue crêpe *kimono* and the beautiful *obi* was of shades of brown and gold. Her hair was dressed in true Japanese style, and held in place by an elaborately carved ornament of amber shell.

Before the bride, came a bridesmaid, dressed in paler blue crêpe, and carrying a basket of white flowers. This was the first time that I have ever seen bridesmaids at a Japanese wedding.

The groom walked slowly up the other aisle, led by the lady who had acted as go-between, and he also was preceded by a bridesmaid dressed in blue. The pair met in front of the platform and were married by the Japanese pastor, who used a service similar to that of the Episcopal Church.

When the ceremony was over the husband and wife, still attended by their go-betweens, walked to one side of the church, where chairs had been placed, and the parents and friends offered their congratulations.

We rode afterwards in jinrikshas to a restaurant, where a long foreign dinner of ten courses, was served to nearly a hundred guests. The parents of the bride had nothing to do with the arrangements, everything being settled by the go-betweens, who sat near the head of the table, one on either side of the happy couple.

We were given seats next to the bridal party and were greatly entertained by the small son of one of the go-betweens, who, though only four years old, enjoyed his dinner greatly, even to the cup of coffee at the end. We wondered whether he would be as well and happy the next day.

During the dinner, speeches were made by the friends, and although we could not appreciate all the jokes, it was interesting to watch the Japanese, and to note how thoroughly foreignized they were becoming.

The bride and groom left just before the dinner was over, and boxes of the Japanese wedding cake made in the shape of the plum, pine, and bamboo, were passed to each guest.

THE STORY OF A CHRISTMAS TREE.

By Isabel T. Merrill.

ONCE upon a time there was a little evergreen tree growing in the mountains in Turkey. It did not know it was to be a Christmas tree, but it grew as straight and as perfect as it could, and it came to be as fair a tree as any you ever saw.

One day in December a shepherd climbed the snowy mountain sides to where the little tree was growing. The moment he saw it he knew that it was the one he wanted, so he cut it down and carried it on his horse to a big city, where a missionary family lived.

The little tree had so much to do and so many people to make happy that it had to begin its work very early on Christmas morning. First it surprised some of the missionaries who were very far away from home, and almost made them think they were in dear America again.

Forty of the poorest little children to be found in the city were invited to the very first Christmas tree they had ever seen. There were little Armenians there, and Turks, and one little Kurdish girl. Some of them were dressed in the thinnest and most ragged cotton dresses you ever saw. One little girl had her apron on hind side before, because the front was all in tatters, and she thought it would show less behind! After the children were told about Baby Jesus and the first Christmas, each one was given an orange, two big cookies, a bag of candy, and a picture.

A few days later the tree was carried to a big girls' school and was placed on a table in the center of a large room, while the schoolgirls sang Christmas carols in English and Turkish. After this our little tree made another journey, this time to a hospital near by, where the patients were all like happy children in their enjoyment of our brave little tree. After staying a day at the hospital, the tree was carried to a house on the top of a hill outside the city, and there delighted the hearts of one hundred orphan boys and girls; and when it had finished its visit with them, back it traveled to the city and into a big Sunday-school room, where several hundred boys and girls gathered to see it, to recite their Christmas verses, and sing their Christmas songs.

Last of all, the little tree went back once more to the hospital, and there, in a big waiting-room, it was the center of a merry group of poor little "left over" children, who had not been in any of the other parties. And all this time the little tree had kept green and fresh and straight. It had brought Christmas joy to nearly a thousand men, women, and children.—*Condensed from The Day Spring.*

RECEIPTS *of the Woman's Union Missionary Society of America for Heathen Lands from January 1 to January 31, 1909.*

ALLAHABAD, INDIA.

N. Y.—Brooklyn, Clinton Ave. Cong. Ch., 5.00; Miss Elizabeth Ouissard (Pa.), 5.00, per Miss Wishart,	$10 00	
N. J.—Newark Aux., Mrs. R. H. Allen, Treas. Mrs P. H. Ballantine, for teacher, 25.00; collection at An. meeting for school, 50.00, for Miss Wishart,	75 00	
Pa.—Langdondale, Mt. Pleasant Union S. S., Mr. Allen Eichelbergen, Treas.,	6 32	
Md.—Baltimore Br., Mrs. A. N. Bastable, Treas. Y. W. C. Ass'n. Mrs. J. S. Elliott, for Shalyada,	11 00	
Mich.—Detroit, C. E. Soc. St. Paul's Ch., per Miss H. Wunderlich, for Miss Bertsch,	12 50	
Total,		$114 82

CALCUTTA.

Mass.—Lowell, Y. W. C. Ass'n, Mrs. B. H. Wiggin, Treas., for Azizu, orphan, 5.00; Northampton, Mrs. L. C. Seelye, for orphanage, 25.00	$30 00	
N. Y.—Brooklyn, Mrs. Calvin Patterson, for Basanta, 25.00; Oswego, Normal C. Ass'n, Miss B. C. Cuyler, Sec'y, for Memoline, 25.00	50 00	
N. J.—Summit, Mrs. F. S. Phraner, for Zenana work,	150 00	
Pa.—Germantown, Primary Class First Pres. Ch., Mr. R. A. Davies, Treas. Quarterly payment for orphan, 7.50. Phila. Br., Mrs. Wm. Waterall, Treas., Mary A. Stotesbury scholarship, 30.00,	37 50	
O.—Cincinnati Br., Mrs. M. M. White, Treas. Y. W. C. Ass'n, for Shorila,	35 00	
Total,		302 50

CAWNPORE.

Mary Avery Merriman Orphanage.

N. H.—Concord, Mrs. H. K. Morrison, for Sundari,	$30 00	
Mass.—Amherst, Mrs. A. D. Morse, for Kassiya, 20.00; Lowell, Y. W. C. Ass'n, for Punnia,	40 00	
N. Y.—Ithaca, Mrs. H. A. St. John, Morgan, and Sheila, for Pancho, 10.00; New Brighton, Mrs. J. J. Wood, for child, 4.00; Morrisville, Miss E. G. Fleming, for Kupi, 15.00; N. Y. City, Madison Sq. Ch., Mrs. J. Crosby Brown, for Nancy, 5.00; Mrs. L. P. Halsted, for two children, 60.00; Stapleton, S. I., Eph. League of Kingsley M. E. Ch., for child, 2.00,	96 00	
N. J.—East Orange, Mrs. Wilson Phraner, for Samaiya, 25.00; Newark Aux., Mrs. R. A. Allen, Treas. Mrs. P. H. Ballantine, for teacher, 200.00,	225 00	
Total,		391 00

FATEHPUR.

Mass.—Boston Br., Miss Cora Tuxbury (for 1908),	$5 00	
N. Y.—Brooklyn, Miss E. St. J. Leavens (special), for Miss May, 25.00; N. Y. City, Miss Gillies, for Dispensary, 50.00; Y. W. C. League, Mrs. C. de P. Field, quarterly, for salary of Miss Mudge, 150.00,	225 00	
N. J.—Westfield, Miss Elsie Perine and Miss Ruth Jackson, for Miss May,	25 00	
Pa.—Phila. Br., Mrs. R. Le Boutillier (Wayne Zenana Society), for Miss May, 50.00; Robesonia, Mr. and Mrs. S. E. Keiser, 5.00.	55 00	
Ill.—Winnetka, Mrs. J. R. Leonard, for Miss May's salary,	300 00	
Total,		$610 00

JHANSI.

Mary S. Ackerman Hoyt Hospital.

Vt.—Fair Haven, Cong. C. E. Soc., Miss Louise Maynard, Treas., for Radka,		$25 00

SHANGHAI, CHINA.

N. Y.—Brooklyn, Mrs. R. L. Cutter, for Miss Irvine's evangelistic work, 100.00; N. Y. City, Miss M. S. Stone, for salary of Miss E. Irvine, 150.00; Tarrytown, Mrs. E. B. Monroe, M. W. Hospital, 100.00; Gift to Dr. Reifsnyder, 50.00,	$400 00	
N. J.—Englewood, Anna Prentice, from mite box for day school,	2 00	
Pa.—Robesonia, C. E. Soc., for Pun Sing, Bridgman Home,	5 00	
Total,		$407 00

YOKOHAMA, JAPAN.

Mass.—Boston Br., Miss A. J. Mulford, through Mrs. E. Crosby, for Bible Reader,	$30 00	
N. Y.—Brooklyn, "Life Line Mission," Mrs. M. J. Donnelly, Treas., for country station, 30.00; Mrs. Peter McCartee, for Miss Inoye's quarterly salary, 15.00; N. Y. City, Sale of articles, per Miss Loomis, 8.10; Ossining, Crotonville S. S., per Miss Van Winkle, for S. S., 5.00,	58 10	
N. J.—Westfield, W. for M. Soc. R. Epis. Ch., Miss M. V. Hammer, Treas. Mrs. Jos. Barton's quarterly for Bible Woman,	15 00	
Total,		$103 10

GENERAL FUND.

Mass.—Haverhill, Miss S. N. Kittredge, from friends, 15.00; Northampton, Miss E. J. Sanderson, express on box, .50; North Billerica, Mrs. E. R. Gould, 1.00; Mrs. H. B. Rogers, 1.00,	$17 50	
Conn.—New London, Mrs. Stephen Mead, 4.50; Windsor, Miss A. M. Sill, Mrs. F. V. Mills, 50.00,	54 50	
N. Y.—Astoria, Miss E. B. Smallwood, 5.00; Brooklyn, Miss E. I. Danchy, 5.00; Brooklyn Branch, 15.00; N. Y. City, Mrs. S. J. Broadwell, 10.00; Mrs. Chas. Parsons, 20.00; Miss H. L. Kingsbury, 5.00; Miss McHarg, in memory Mrs. R. R. McHarg, 5.00; Miss L. P. Halsted, 10.00; Mrs. D. I. Reynolds, for printing, 2.00; Collection at An. meeting, 77.00; Plattsburg, Mrs. J. H. Myers, 10.00	164 00	
N. J.—Englewood, Mrs. J. H. Prentice, 2.50; Morristown, Mrs. R. R. Proudfit, 25.00; Mrs. F. B. Coursen, 20.00; Lakehurst, Rev. A. H. Allen, 25.00; Plainfield, Miss Randolph, 5.00,	77 50	
Md.—Baltimore Br., Miss H. F. Cooper,	1 00	
D. C.—Washington, Miss Jane Read.	10 00	
Va.—Norfolk, Mary Washington College, Miss Virginia Reynolds, Pres.,	10 00	
Total,		$334 50

JUBILEE FUND.

N. Y.—Concord, Mrs. H. K. Morrison,	$5 00	
Conn.—Mrs. C. P. Lane, in memory Miss Mary Gardiner,	10 00	
N. Y.—N. Y. City, Miss Loomis, 1.00; Miss M. Marshall, 5.00; Miss Baunegard, per Miss Wishart, 1.00; Ossining, Miss H. Johnson, 1.00; Tarrytown, Mrs. E. B. Monroe, 50.00,	58 00	

N. J.—Bloomfield, Miss E. H. Boardman, 1.00; E. Orange, Miss H. L. Moore, 2.00,	3 00	
Pa.—Phila. Br., Mrs. Jas. L. Pennington, 1.00; Miss Greenough, 2.00; Miss Lipman, 3.00,	6 00	
Va.—Broadway, Mrs. J. W. Basore,	1 00	
O.—Cincinnati Br., Mrs. A. C. Kemper,	5 00	
Total.		$88 00

SUBSCRIPTIONS TO MISSIONARY LINK.

Miss McHarg, .50; Miss A. S. Lapsley, .50; Boston Br., .50; Miss R. B. Bailey, .50; Mrs. E. R. Gould, .50; Mrs. P. H. Ballantine, 2.00; Mrs. Stephen Mead. Mrs. J. B. Smith, .50; Miss Nixon, .50; Mrs. J. J. Wood, .50; Mrs. H. Sutcliffe, .50; Mrs. Bates, .50; Mary E. Hay's Band, 4.50; Miss E. B. Smallwood, .50; Miss Van Winkle, .50; Miss Rudolph, .50; Mrs. J. H. Prentice, .50; Miss T. T. Burnet, 1.00; Miss L. P. Halsted. .50; Am. S. S. Union, adv., 18.00. Total, $33.50.

WILLING AND OBEDIENT BAND.

Rev. D. M. Stearns, Germantown, Phila., Pa.

For Calcutta—Mrs. L. A. Ross, for Bible Woman,		$7 00
For Cawnpore—Mrs. H. H. Baldwin, 25.00; Mrs. G. E. Voorhees, 25.00; Mrs. D. M. Stearns, 20.00; Mrs. E. S. Richards, 30.00; Drs. Blake and Schreiner, 10.00, all for girls; Mrs. F. Willenbrock, for worker, 60.00,		170 00
For Jhansi—Mrs. J. W. Howe, for worker and girl, 7.00; Mrs. W. C. Brewster, 10.00; Miss L. E. Allen, 10.00, both for Bible women; Mr. W. H. Bower, for two girls, 10.00,		37 00
For Fatehpur—Mrs. J. W. Howe, for worker and girl,		8 00
For China—Ch. of Atonement, Wednesday evening, for Mrs. Sung, 25.85; Mrs. E. S. Richards, for worker, 30.00,		55 85
For Japan Mrs. J. W. Howe, for Tsuru Iijima,	$10 00	
Mrs. W. C. Brewster, 10.00; Miss E. S. English, 5.00; for Suki Suzuki,	15 00	
Mr. Frank Nitcher, for Ito Kotoji.	10 00	
Mrs. C. L. Hutchins, for Yoshida Komo,	10 00	
Mr. and Mrs. R. M. Lawson, for Tae Sudo,	60 00	
Miss B. E. Pike, for Fumio Suga,	15 00	
Mr. W. H. Bower, for Iida Setsu,	10 00	
Mr. Benjamin Daniels, for Yae Hirota,	30 00	
Mrs. J. M. Ham, for Mutsu Uchida,	30 00	
Mr. and Mrs. W. H. Frederick, for Suga Mori,	10 00	
Mr. Murray and Mr. and Mrs. G. T. Bisel, for Yachiyo Maru,	10 00	
J. D., in memory of Mother for Narusa Hibi,	60 00	
Two Sisters, for Osagama Shimo,	15 00	
Mrs. W. C. Albertsen, for Nobu Inouye,	60 00	
Unto Him, for Harada Shobi,	10 00	
Miss A. E. Richards, in memory of father, for Tae Ishekawa,	60 00	
Miss T. R. Harper, for Iguchi Tadayo,	5 00	
Miss Mary Lalten, for Imamura Moto,	5 00	
Mr. and Mrs. E. H. Weigle, for Sugai Rai,	30 00	
Miss E. C. Clephane, for Tsugi Tanaka,	60 00	
Mr. and Mrs. J. S. Mann, for Okazae Sumi,	60 00	
Mr. and Mrs. W. Y. Ridge, for Kurakowa Mitsu,	60 00	
Miss Jennie Riegel, for Matarake Kin,	30 00	
		665 00
Total,		$942 85

SUMMARY.

Allahahad,	$114 82
Calcutta,	309 50
Cawnpore,	561 00
Fatehpur,	618 00
Jhansi,	62 00
China,	462 85
Japan,	768 10
General Fund,	334 50
Jubilee Fund,	88 00
LINK subscriptions,	33 50
Total,	$3,352 27

MARGARETTA WEBB HOLDEN, Ass't. Treas.

NEW LIFE MEMBER.

N. Y. City—Miss Ethel Schmelzel, by Miss Gillies.

JANUARY RECEIPTS.

Philadelphia Branch.

Mrs. Wm. Waterall, Treas.

Semi-annual interest, Agnes W. Leavitt Fund,	$15 00
Semi annual interest, Mary A. Boardman Fund,	25 00
Semi-annual interest, Rachel Wetherill Fund,	25 00
Through Mrs. Robert Le Boutillier, for Wayne Zenena Society, for general work, 6.00; Miss May's work, 50.00,	56 00
Through Miss Howard-Smith, for Mr. Chas. M. Morton, Christ Memorial R. E. Church,	25 00
Offering at Anniversary,	23 08
From Mrs. B. Griffith,	10 00
	$179 08

ENDOWED BEDS IN MARY S. ACKERMAN-HOYT MEMORIAL HOSPITAL, JHANSI, INDIA.

ENDOWMENT, $600.

Mary S. Ackerman Hoyt—Her sister. Mrs. Maria A. Hoyt.
Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.
Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Mrs. Lavinia Agnes Dey.
Mrs. Mary B. Humphreys Dey, } Anthony Dey.
"In Memoriam"—A Sister.
Eleanor S. Howard-Smith Memorial—Friends.
Charles M. Taintor Memorial—A Friend.
Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.
Associate Congregational Church, Baltimore.
Mrs. A. L. Lowery.
Peace—Mr. S. T. Dauchy.
Annette R. Lapsley Memorial—Miss A. S. Lapsley.

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